# A Second Life

## – This Is Your Last Chance –

Kayo Shiokawa

Cover of the first edition (Japanese version)

# A Second Life

**– This Is Your Last Chance –**

# A Second Life

## – This Is Your Last Chance –

**Kayo Shiokawa**

**Copyright © 2026 by Kayo Shiokawa**

All rights reserved. No part of this book, either text or illustration,
may be used or reproduced in any form without
prior written permission from the publisher.

First edition published in 2009

English translation, 2026

The reprinted edition was published by UTA Book Publishing in 2026

Publisher : UTA Book Publishing Incorporated Association

345-14 Mitsuyoshi Koryo Kitakatsuragi Nara 635-0823 Japan

English edition translated by Kowa Makimura

English edition translated with the support of ChatGPT

Table of Contents

# A Second Life

## – This Is Your Last Chance –

### Chapter One


1. Will You Begin to See Your Life Within Yourself? *6*
2. Your Time *10*
3. In the Flow of Digitalization *22*
4: A True Way of Living — Perhaps This Is Your Last Chance — *28*
5: A True Way of Living — Come to Know Yourself — *52*
6: A True Way of Living — Please Pour Kindness Upon Yourself — *58*
7: A True Way of Living — Living Alongside the Darkness Within the Heart — *62*
8: A True Way of Living — Reflect Upon the Limitless Nature of Time — *68*


### Chapter Two


1. I, Too, Am Beginning My Second Life *74*
2. Self-Correction — What Must Be Corrected? — *80*
3. Self-Correction — How Do We Correct Ourselves? — *86*
4. Self-Correction — Why Must We Correct Ourselves? — *94*


### Chapter Three


1. Bringing Closure to the First Half of Life *102*
2. Life Is Joy *108*
3. Returning to the Origin *120*
4. A Final Word *124*

# About the Authors

## Kayo Shiokawa (born March, 1959)

Ms. Shiokawa was born in Osaka , Japan in March 1959. In March 1991, she became a certified tax accountant and engaged in tax-related business. In 2015, she quit her job as a certified tax accountant and continued her seminar activities following the legacy of Mr. Taike.
Books:Arigatou, Ishiki No Tenkai, Ishiki No Nagare, Zoku Ishiki No Nagare and other books

# Chapter One

## 1. Will You Begin to See Your Life Within Yourself?

## Summary

*The beginning of one's second life is a precious time to look back and reflect deeply on life. Until now, people may have devoted themselves to work, family, raising children, and caring for others, often without asking why they were truly born. Now, with more time and space, they are invited to reconsider the meaning of life, happiness, and what they were meant to do. This second life should be used not merely for work or family, but to begin seeing life from within oneself.*

# 1. Will You Begin to See Your Life Within Yourself?

To those of you who are about to begin your second life,
or to those who have already started walking that path,
there is something I would like you to think about now, precisely because you are at this stage of life.

No — it is because you now have a little more time, and because you are beginning to look ahead and reflect positively on how you wish to live from here on, that I especially want you to consider the following questions.

**Why were you born?**
**What thoughts and beliefs have guided your life until now?**
**And from this point onward, what thoughts will guide the way you live?**

I believe that each of you has arrived at this moment through many different life experiences.

At every stage, you have thought about many things, struggled with many things, and continued living your life in your own way.

But have you ever truly asked yourself why you were born in the first place?

**Why do we live, and why do we die?**

**What is the true meaning of one's life?**

**What is happiness, and what does it mean to live happily?**

Have you ever stopped and reflected deeply on such questions?

Probably not.

When we are young, life rarely allows us the time to stop.

We keep pushing forward, always ahead, always striving toward something.

Perhaps that itself is one of the privileges of youth.

Because we are young, we can take risks.

And many people probably feel that the person they are today exists precisely because they worked so hard, sometimes recklessly, through those younger years.

Examinations, employment, work, marriage, raising children, caring for parents — through the many turning points of life, time passes in a constant rush, centered mainly on the practical task of simply continuing to live.

Within that flow of life, there must have been many painful, difficult, and sorrowful moments.

Of course, there were also joys.

There were moments of happiness, moments of excitement, and moments of fulfillment.

And perhaps you believed that this was simply what life is.

Even amid all the ups and downs, you may have thought that if you found purpose and meaning in your work and daily life, and

fulfilled your role as best you could, then even an ordinary life could be called a good life.

But is that truly so?

In fact, it is precisely those assumptions and feelings that I would like to invite you to reexamine during whatever time remains in your life.

Those who have reached retirement, or those whose children have grown independent and who now find themselves with more personal freedom, may finally be able to pause and take a breath.

And at such a moment, I would like you to ask yourself this question:

**Have I truly done what I was meant to do in this life?**

You have devoted your body, your heart, your time, and your energy to work and family throughout your life.

That is exactly why I want you, from this point forward, to think more deeply about your own life itself.

Not to see your life merely through your work or your family,

but to begin seeing your life within yourself.

If the time called your "second life" is now beginning, then I hope you will use that time — this time — truly for yourself.

It is with that wish in my heart that I would like to share these thoughts with you.

# Chapter One

## 2. Your Time

## Summary

*Most people believe that human life is limited to the span between birth and death, and therefore spend their lives seeking meaning and fulfillment within that limited time. However, the author invites readers to reconsider this assumption by presenting a different perspective: that the true essence of human beings is not the physical body, but consciousness itself. If our true nature is consciousness, then death does not mean the end of our existence. The body may disappear, but the true self continues beyond it. From this viewpoint, the most important question becomes not simply how to use limited time, but why we were born in the first place. The author encourages readers to use the years of their "second life" as a time to awaken to their true selves and to live while deeply reflecting on the meaning of their existence.*

# 2. Your Time

Today, even here in Japan, we are witnessing growing social issues such as school refusal and social withdrawal, where many young people are dropping out of society at an early age.

When we consider the undeniable reality that so many young people are abandoning the very privilege of youth and spending the time given to them in emptiness, then perhaps the lives of those who have been blessed with meaningful work and cherished family relationships may, in their own way, be considered fortunate.

As such people enter the later years of life and pause to reflect upon the path they have walked, what they most likely wish for is this:

to spend the remaining years of their lives in good health, with peace of mind, and with a sense of meaning.

And if, in doing so, they can feel purpose, experience the joy of living, give thanks for having been born, and bring their lives to a close with gratitude, then many would probably say that there could be no greater happiness.

So then, what about the fathers who have spent long years supporting their families?

What about the mothers who devoted themselves tirelessly to the happiness of their loved ones?

If you have now reached a stage where you can finally place a

period upon all the years of effort you have made, then why not make a decisive shift in direction and try living the remaining years of your life truly for yourself?

And yet, by this point, many are already in their fifties or sixties, perhaps approaching seventy.

Physically and mentally, you may feel that you no longer have an abundance of time ahead of you.

It may be unavoidable that the functions of the body decline with age.

Still, while your strength and spirit remain, why not use this time to do what you truly came here to do, and bring your life to completion in that way?

Why not, at this stage, seriously begin designing a life that is genuinely your own?

Of course, there are many different paths ahead.

Some people, after retirement, seek second or even third careers.

Some wish to return to society after years devoted to the home.

Others finally wish to immerse themselves in pursuits they truly love now that they have more freedom.

These too may certainly become one of the choices available in the years ahead.

However, I would like you to consider your remaining time from an entirely different standpoint — as though none of those options existed.

With that in mind, I would now like to speak a little about what "your time" truly means, and perhaps invite you to reconsider it

from a fresh perspective.

What I mean is this.

Most people — not only those eagerly preparing to begin a "second life" — naturally believe that their lifetime extends from birth to death: seventy years, eighty years, perhaps more.

And they regard that span as "their time."

That is why people wish to use their limited time well, enjoying it as fully as possible.

They feel that since their time is limited, it belongs to them, and they should spend it doing what they want.

On the other hand, there may also be people who lament that life has not gone as they hoped, and who, in despair, feel that their lives are already over.

Certainly, the time between your birth and your death is precious to you.

It is indeed your time, your life.

And within it, there are surely both rises and falls.

But is your time truly limited?

Is your existence really confined only to the years between birth and death?

At this point, let us look at things from a different direction.

From the beginning, we humans have understood ourselves primarily as physical forms.

Of course, those forms differ from person to person.

Each of us has different facial features, different bodies, different characteristics.

That is why we can distinguish one person from another.

Please do not dismiss this as merely obvious.

In fact, this "obviousness" contains an extremely important point.

And that point is this:

In everything, we have consistently viewed and judged the world from the standpoint of form — from the standpoint of what can be seen physically.

Not only human beings, but existence itself has been understood through the assumption that what has form exists.

And conversely, what has no form is assumed not to exist.

This is the perspective through which we have understood humanity and human life until now.

For example, countless novels, films, songs, and plays throughout history have explored themes such as:

- a person's life,
- a man's life,
- a woman's life,
- "my life."

And needless to say, most of these works focus on how human beings lived and what they accomplished within the limited span between birth and death.

The underlying assumption has always been that because our time and our lives are limited, human existence gains meaning

from what is achieved within those limits.

Many immortal masterpieces have moved people deeply, awakened joy within their hearts, and inspired them to live.

But even in these examples, the same basic perspective remains.

You, too, probably believe that the world confirmed through your five senses — the world you can see, hear, and touch — is what truly exists.

Simply put, you feel alive because you possess a body.

You breathe.

Your heart beats.

Therefore, you believe, "I am alive. I exist here."

And if your heart were to stop and you ceased breathing, then people would say that you had died.

Your body would eventually be cremated and disappear completely.

And along with it, your existence itself would also seem to disappear.

If human beings are understood solely as physical forms, then this conclusion naturally follows.

Once form disappears, nothing remains.

And naturally, your time would also come to an end.

This logic is understandable.

But let us now suppose something different.

Suppose that human beings cannot truly be defined by form.

Suppose that our true nature is invisible.

In that case, this body — with its head, face, arms, and legs — would not be our true self.

For the moment, let us continue from that assumption.

Imagine that we, whose true nature cannot originally be expressed through form, are merely possessing physical bodies for a temporary time.

Bodies, being forms, differ endlessly in appearance.

Height, weight, gender, age, skin color — all vary.

Some people can move freely using their bodies, while others cannot.

Some can see, hear, speak, think, eat, laugh, and cry without difficulty.

Others cannot.

When viewed solely from the perspective of form, such differences appear highly significant.

But if we change our perspective — if the body is not our true self — then perhaps the important question is no longer who can or cannot do something, but rather:

Why do such differences exist at all?

As you can see, what we focus on changes completely depending on what we choose as the center of our perspective.

And what we choose as our center is profoundly important.

For now, however, let us simply continue with the assumption that although we presently possess physical bodies, these bodies are not our true selves.

When the heart stops beating, anyone would call that death.

And if the motionless body lying there were truly the entirety of that person, then indeed, everything about them would end at that moment.

But if we view human beings as merely possessing physical bodies for a time, then even if every bodily function ceases, that would only mean the end of the body itself.

For beings whose true nature was never physical to begin with, what would actually come to an end?

Nothing.

The events experienced through the body within the world of form would certainly end there.

Naturally so, because the body itself has disappeared.

And this includes the flow of time as we experience it in daily life.

By now, you may already understand what I am trying to say.

The very idea of "limited time" arises only when existence is viewed through the lens of physical form.

If our true nature is invisible, then such an idea no longer applies.

Earlier, I said that what we choose as the center of our perspective is crucial.

This is exactly what I meant.

A life centered on form and appearances is entirely different from a life that is not.

So first, ask yourself this:

What has been at the center of your daily life until now?

Surely the answer is that you have viewed, heard, felt, and lived

by placing form at the center of everything — including yourself.

Within such a perspective, judging good and evil, happiness and unhappiness, has seemed completely natural.

And of course, society itself operates in this way.

When someone demonstrates extraordinary talent or achieves an unprecedented accomplishment, the whole world celebrates.

Nobel Prizes, medals, gold medals, and countless other honors are regarded as tremendously valuable.

From the standpoint that the world of form is reality, this is only natural.

Such achievements are praised as wonderful.

That is the world we live in.

And I fully understand that speaking to such a world about the invisible nature of human beings is not something people can easily accept.

Even so, I cannot help but speak about it.

Because there is a message that unquestionably resonates within my heart.

**The essence of human beings is consciousness.**

I have come to understand that the reason I am here now is to encounter the truth contained within this single phrase.

Even if this truth cannot yet be smoothly accepted by society, a time will surely come when it will be delivered to humanity through massive cataclysmic upheavals.

And I feel that time is already drawing near.

**Even when the body disappears, something remains.**
**There exists something that endures regardless of the body.**
**That enduring existence is none other than your true self.**

In order for each person to begin sensing this within their own heart, humanity is now entering an increasingly chaotic age.

From the standpoint of form, the realities people depend upon will collapse before their eyes.

I can already hear those approaching footsteps within my heart.

It is no longer possible to prevent these upheavals or even minimize their damage.

The scale of the cataclysms I sense cannot even be compared with the disasters now occurring on Earth.

These upheavals will come again and again on a scale where catastrophe itself means death.

Please understand that humanity has already entered that current.

What you now believe must be protected will likely vanish in an instant.

And when faced with upheavals of such magnitude, what will arise within your heart?

There is still a little time left.

That is why I sincerely hope you will treasure the time ahead.

**Why were you born?**

This is the essential question.

To continue living while deeply asking this question within your own heart is truly important.

Before thinking about your spouse, your children, or anyone else — first, begin with yourself.

Each person must learn to live while truly valuing themselves.

And this is not selfishness.

When you come to understand within your own heart why you were born, and awaken to the realization that your true essence is consciousness, then you will finally understand what it truly means to value yourself.

Though our discussion wandered somewhat, from this point onward we will proceed not as though "human beings are consciousness" were merely a hypothesis, but as a decisive truth.

And so, here is the conclusion:

If your life is viewed only through the body, then your time appears limited.

But when viewed from the standpoint of your true self, your time has no end.

Therefore, even after death, your time continues.

And precisely because of this, the truly important question becomes:

How will you live this limited span of time while standing upon the awareness of your endless existence?

# Chapter One

## 3. In the Flow of Digitalization

## Summary

*Human society is rapidly transforming through the advance of digitalization, bringing greater convenience, comfort, and technological progress. Yet at the same time, social inequality, fear, greed, and the darkness within the human heart are becoming increasingly visible. The author argues that no matter how advanced technology, AI, robots, or medical science may become, true joy and happiness cannot be found through the world of form alone. Happiness based on external conditions is temporary and unstable, easily overturned when circumstances change. Real joy and true happiness must be something unchanging, independent of external situations. The author encourages readers to seek a different way of living — one that turns inward toward the true self and discovers a lasting happiness beyond the temporary comforts of modern society.*

# 3. In the Flow of Digitalization

Human society is now undergoing astonishing transformation as the collective intelligence of humanity is applied across countless fields.

As a result, while standards of living continue to rise dramatically, the expansion of social inequality advances just as rapidly.

And in that widening divide, the darkness within the human heart is being exposed.

The energy erupting from the distortions of an unequal society is immense.

Can so much darkness truly exist within human consciousness?

The reality emerging before us is so disturbing that it becomes difficult even to believe we are all members of the same human race.

The hidden world of fear, greed, resentment, and obsession will increasingly reveal itself.

The age ahead will lay bare the endless ambitions and ugliness that have always existed within humanity.

The wave of digitalization is transforming human society at extraordinary speed.

And alongside it, at equally extraordinary speed, the darkness within the human heart is also surfacing.

In such an age, what thoughts will guide your life?

And with what state of mind will you eventually face death?

Life surrounded by computers and robots certainly provides us with comfort and convenience.

It is also true that if those systems malfunction, our daily lives can come to an immediate halt and cause tremendous disruption.

Even so, digitalization has already become indispensable to modern life, and it will continue transforming society at tremendous speed.

As long as we regard the world of form as reality, it is only natural that we seek greater convenience and greater comfort.

Computers and robots will undoubtedly become more deeply integrated into our lives and continue reshaping the way we live.

Smart systems will increasingly organize our living environments, and robots capable of movements ever closer to those of human beings will continue to appear one after another.

Within this flow of digitalization, comfortable and convenient lives will certainly be provided.

But does that mean we will truly experience joy and happiness?

No, it does not.

The more humanity pursues comfort and convenience — the more society becomes systemized on a massive scale — the more harmful consequences will emerge alongside it.

Even if an age arrives in which万能細胞 (pluripotent stem cells) are created and highly advanced robots become commonplace, unforeseen problems will inevitably continue to arise.

And true human happiness will remain impossible.

No — it cannot be achieved that way.

Furthermore, no matter how advanced computers become, they will never be able to fully uncover the depths of the human heart.

This is something we must come to understand.

Even if increasingly convenient, comfortable, and efficient living spaces are created, and even if advanced medical technology dramatically reduces mortality rates, the joy and happiness produced by such progress cannot truly connect us to genuine happiness.

Why?

Because such happiness is temporary.

The moment circumstances change, it changes as well.

The joy and happiness we experience through the world of form always contain something hidden beneath them.

They are never pure joy alone or pure happiness alone.

Attached to them are fear, anxiety, and attachment.

That is why the state of the human heart can overturn at any moment.

Surely you understand this.

Depending on circumstances, a person who was once happy can suddenly fall into despair.

If one seeks happiness in the world of form, then naturally, when that world collapses, disappears, or changes drastically, the heart also changes.

Can happiness that exists only under such unstable and uncertain conditions truly be called real happiness?

True joy and true happiness should not change according to circumstances.

Joy is not something that fades away, disappears, or grows distant.

Nor should happiness and unhappiness exist as two sides of the same coin.

Of course, once we understand what we are centering our lives upon — and what standards we are using — it becomes understandable why the happiness people experience fades away or is always accompanied by unhappiness.

Somewhere within yourself, you may already sense how fragile such happiness truly is.

And yet, will you continue spending your life pursuing things you already know to be fleeting?

Do you believe that this endless pursuit of temporary happiness is simply what life is?

No.

There is another way of living.

There is a way of life through which one comes to know a joy and happiness that never change, no matter how circumstances shift.

In other words, to discover true joy and true happiness — that alone is real life.

And true joy and true happiness cannot exist in countless forms.

If they are truly "real," then they must be one.

That is why I sincerely hope that you, too, will seek this way of living.

And how can one do that?

That is what I would like to speak about from here onward.

# Chapter One

## 4. A True Way of Living
### — Perhaps This Is Your Last Chance —

## Summary

*The author explains that truly living means making a firm decision to use the remaining years of life to rediscover one's real self. However, this is difficult because people are deeply attached to a society focused on external appearances and material values. Humanity has long looked outside itself for happiness while neglecting the inner world of the heart.*

*To return to one's true nature, the author emphasizes two practices: "reflection upon the mother" and "reflection upon external dependence." Through these reflections, hidden emotions and humanity's dependence on external things gradually become clear. The author teaches that human beings are essentially consciousness, not the physical body, and that real joy can only be found by awakening to the warmth and truth already within. The "second life" is therefore a precious opportunity to begin living authentically.*

# 4. A True Way of Living

## — Perhaps This Is Your Last Chance —

If you truly wish to begin living authentically from this point onward, then I ask you to make a firm decision:

Use all the time remaining to you — all the time you still possess this physical body — for that purpose.

First and foremost, your own determination and decision are essential.

Without making that inner commitment yourself, it may be impossible to live a truly authentic life.

You may feel that this sounds like something very difficult.

And yes — it is difficult.

Because, in a sense, a true way of living means creating within yourself a current that runs directly against the flow of present-day human society.

Naturally, that is not easy.

However, this "countercurrent" will reveal its true value more and more as time moves forward.

Eventually, it will become the guiding force.

Why?

Because humanity is heading toward dead ends from every direction.

No matter how earnestly we strive or how many methods we

employ, human society will continue collapsing from all sides until it reaches a state where there seems to be no way forward.

In truth, the call urging you to "live authentically" has already appeared many times throughout your life.

You have probably experienced several major turning points in your life already.

And in fact, those turning points themselves were the message.

Unfortunately, however, most people have never been able to recognize them as messages arising from within themselves.

**Are you truly living your real life?**
**What is a true life?**
**Do you truly know yourself?**

At each important turning point in life, we have entrusted these questions to ourselves.

The problem is simply that we have not known how to receive them in that way.

Why is that?

Because until now, our hearts have constantly faced outward, always viewing and judging life through the world of form.

Do you understand what it means for the heart to face outward?

Human beings naturally tend to seek information from outside themselves, and that tendency is very strong within us.

We use our eyes, ears, and other senses for this purpose, and our inner antenna is constantly directed outward in order to

receive information flowing in from the external world.

Because we live in such a state, once information is received, the mind immediately shifts toward questions such as:

"How should I respond to this?"

"What should I do about this?"

And our thoughts begin revolving around those concerns.

So when I say that the heart is directed outward, I mean that our attention becomes completely occupied by the words and actions of others, by external events, and by how those situations eventually turn out.

For example, suppose you hear what someone said, observe what someone did, or witness something happening.

You then react emotionally, feel something internally, and finally take some form of action.

Usually, however, one important part of this entire process gets overlooked:

What exactly did you feel within yourself?

Or even if that part is noticed, it is not considered very important.

Instead, people focus almost entirely on:

- **what someone said,**
- **what someone did,**
- **what happened,**
- **and how everything turned out.**

And if the situation ends favorably according to one's wishes,

then the story ends happily there.

But if things do not go as hoped, the heart remains trapped there, dragging those emotions along endlessly.

As long as the heart continues facing outward like this, it inevitably becomes bound by surrounding people and external events.

And while attention remains fixed there, the truly essential thing is neglected.

Yes — the essential thing.

That is:

What did I truly feel at that moment?

What became visible within me?

What did I begin to realize?

And how will I use that realization in the way I live from now on?

These truly important matters are usually passed over almost entirely.

A turning point in life exists so that something may be learned there.

It is precisely because something must awaken within us that it becomes a turning point.

But if the heart remains directed outward, then the turning point ceases to be a true turning point.

Of course, one may still learn something to a certain extent.

But it is highly unlikely that one will ever reach the deeper question:

"Am I truly living my real life?"

As long as the heart remains outwardly directed, such

questioning is extremely difficult.

Therefore, if you have now decided to begin living authentically, then what you must do from this point onward is to consciously turn the habitually outward-facing heart inward — deeper and deeper within yourself.

To turn the heart inward means this:

When something happens around you, or when you hear or see the words and actions of others, instead of immediately focusing outward, begin asking:

"What thoughts are arising within me right now?"

Notice the feelings surfacing within your heart.

Observe the movement of your own mind.

At first, simply begin by repeatedly confirming where your heart is directed.

**Where is my heart directed right now?**
**Am I becoming absorbed only in what others have said and done?**

Please develop the habit of asking yourself such questions.

And as you continue observing the movements of your heart, you will begin to notice something else:

Your mind is constantly preoccupied with outcomes.

Depending on those outcomes, it immediately rushes ahead toward the next concern.

"What if this happens?"

"What if that happens?"

"And what if the worst happens…?"

Before anything has even begun, the heart becomes scattered in countless directions.

Yet when the heart is facing outward, we rarely stop to ask:

"Why am I suffering?"

"Where is this pain coming from?"

Our attention remains fixed almost entirely on how situations turn out.

Even if we do notice our suffering, we usually cannot understand where it truly comes from or why we feel it so deeply.

At most, we assume that the cause lies somewhere in the events happening before us.

Because when the heart faces outward, we naturally believe that suffering also comes from outside ourselves.

However, once you begin directing your awareness inward, you will gradually realize that external events merely trigger suffering that already exists within you.

The pain wells up endlessly from inside yourself.

Even then, it takes time before the heart can truly accept that the source of suffering lies within.

Human beings do not easily admit such things.

That is the reality of humanity.

Human beings are creatures that constantly justify themselves.

Please keep this truth somewhere quietly within your heart as well.

In any case, once you decide to live authentically, begin by

doing this much:

Repeatedly confirm where your heart is directed, and develop the habit of turning it inward.

When you actually try practicing this, you will likely discover how difficult it is.

In daily life, thoughts and emotions naturally scatter in many directions.

Before we realize it, our hearts have already drifted outward again.

That is why the next thing you must do is this:

Find a place — even for a short time each day — where you can quietly settle yourself.

Secure such a time and space within your daily life.

And then, there is something you must begin doing there.

You must seriously begin the work of turning your awareness inward and observing your own heart.

What do you need for this work?

A pen and notebook.

Or, if you are comfortable using one, a computer.

And what will you do with them?

You will begin reflecting upon your mother — the one who gave birth to you.

First, begin remembering what your mother has done for you from the day you were born until now.

Surely she did many things for you.

She gave birth to you.

She fed you milk.

She changed your diapers.

Even the smallest memories are fine.

Simply begin writing down what your mother did for you.

As you continue doing this, your heart will gradually return to childhood.

Some memories may come back vividly.

Others may be painful enough that you do not wish to remember them at all.

And as you recall what your mother did for you, also begin writing down:

What feelings did you direct toward your mother at those times?

What words did you speak to her?

How did you treat her?

Many emotions will emerge.

At first, feelings such as "Thank you, Mother" probably will not appear naturally.

What will surface instead are complaints.

Dissatisfaction.

Resentment.

**"I wish she had done more for me."**
**"I wish she had treated me differently back then."**
**"There were things I never wanted her to do…"**

For you, your mother was probably someone who was expected to do everything for you and give everything to you.

Wasn't she?

And because that seemed natural, there were likely times when you became irrationally angry whenever she failed to meet those expectations.

The important point of this reflection is to bring out your feelings honestly and without concealment.

Writing only beautiful or proper things accomplishes nothing.

The purpose of reflecting on one's mother is to allow yourself to clearly see the dark, tangled emotions that exist within you.

How have you truly seen your mother?

Perhaps you have never looked at her directly and honestly at all.

Some looked down on their mothers.

Some idealized them.

Some feared them.

Some longed to be acknowledged by them.

Some tried to escape from them.

Some wanted to possess them entirely.

Surely there have been many different ways of seeing your mother.

The existence of "mother" draws out many hidden aspects of yourself.

As you reflect upon the feelings you directed toward this one person called your mother, you will begin discovering many versions of yourself:

- **the self that wanted affection but could not express it honestly,**

- **the dependent self,**
- **the insecure self,**
- **and many others.**

Once you have finished recalling what your mother did for you and the feelings you carried at each moment, then next try remembering what you yourself did for your mother.

And while doing so, once again pay attention to the feelings behind your actions.

What do you discover then?

Probably not very much.

Compared to everything your mother did for you, what you gave back to her may feel astonishingly small.

In any case, continue examining your feelings toward your mother from every possible angle.

Some may ask:

"Why is reflection upon the mother considered so important?"

"And why not the father?"

But before asking such questions, simply try it sincerely.

We were born through the womb of our mother — not our father.

And while passing through the mother's womb into this world, something profoundly important is conveyed to us.

Yet after entering this world through the mother's body, we gradually forget it completely.

And instead, we begin seeking joy and happiness within the world perceived through our physical bodies.

Our attention increasingly turns toward the visible world of form.

To the physical self, the world of form is deeply attractive.

And little by little, we lose sight of ourselves.

Our awareness becomes fixed entirely upon our physical existence and the world surrounding it.

With our hearts directed outward, we repeatedly live in ways that go against what was conveyed to us through the consciousness of the mother.

But because the heart is already facing outward, such a way of living feels completely natural.

It is simply how one lives when the world of form is believed to be real.

That is why you probably never felt that you were losing yourself.

Nor did you ever feel that you were betraying something essential.

On the contrary, as you sought happiness, fulfillment, and purpose within the world of form, and as you succeeded in grasping many things with your own hands, you naturally experienced satisfaction and achievement.

Yet such satisfaction never lasts long.

And so, once again, people begin chasing new dreams, new challenges, new goals.

The heart continues moving outward, outward, endlessly outward.

Meanwhile, beneath the excitement of believing oneself happy, the heart that has lived in opposition to the consciousness of the mother remains filled with suffering.

You have never known this.

And yet, somewhere deep inside, you have probably always sensed that even when outwardly fulfilled, something within still remains empty.

To understand this structure of the heart more concretely and clearly for yourself, there is only one way:

You must repeatedly observe the feelings and thoughts you have used through reflection upon your mother.

In other words, you must continue turning your heart inward.

No matter how advanced the information age becomes, you will never discover from the external world the true way of living.

Because the world itself treats form as absolute and uses it as the standard for everything.

According to that standard, if outward conditions improve or appearances become more impressive, then happiness is assumed to follow naturally.

Certainly, when outward circumstances improve, the heart does feel pleasure and happiness.

I do not deny that.

The issue, however, lies in how we interpret those feelings.

Most people think of the heart as something invisible, yet still believe it exists only as part of the physical body.

Therefore, the joy and happiness felt by the heart become directly identified as "our" happiness.

But originally, the heart does not belong to such a limited dimension.

The heart exists independently — as feeling, as consciousness, and as energy.

It is not something confined within the tiny container called the human body.

The heart does not merely accompany the body.

The emotional world tied to the body is extremely small.

The pleasures, happiness, and sufferings experienced by the body-bound heart are all part of a very small world.

And I believe that discussing "human beings" and "life" solely through the lens of such a tiny world is fundamentally mistaken.

Originally, we were not given physical bodies by our mothers merely to experience the small pleasures and pains of such a narrow emotional world.

**I am heart.**
**I am feeling.**
**And the essence of human beings is consciousness.**

We were born in order to come to know this within ourselves.

And this was conveyed to us while we were still within the womb of our mother.

**Through the body you have been given, come to know the world of truth.**
**And this time, truly live your real life**.

Carrying such a message, we entered this world.

And now, you stand at the point of asking yourself:

"Have I truly lived in that way?"

Please understand that you have finally arrived at such a moment.

That is why I ask you not to dismiss reflection upon your mother lightly.

Please try it sincerely, at least once.

Turn your heart inward.

Observe the feelings you have directed toward your mother.

And while doing so, ask yourself:

"What does it truly mean to live?"

"Have I misunderstood something essential all this time?"

Of course, this work requires patience.

It is not easy.

The memories that arise may feel repetitive.

The emotions you uncover may seem to repeat endlessly as well.

And sadly, the mother who gave birth to you also possesses many flaws, habits, and imperfections.

These very things may become obstacles that make it difficult to move forward.

But please do not give up there.

Do not throw the work away.

Because if you stop there, then you have fallen precisely into the trap of your own mind.

Do you understand what that means?

Certainly, you were born carrying the message conveyed

through your mother.

But at the same time, you were also born carrying deeply accumulated feelings that resist that message completely.

Originally, those feelings were meant to be corrected.

Yet instead of correcting them, humanity has only enlarged and strengthened them throughout history.

Until now, we have lived centered upon those resisting feelings.

We have lived centered upon the belief that the world of form is the only reality.

In other words, although the consciousness of the mother continually conveyed:

"Your true self is consciousness,"

we have continuously resisted that truth.

And even now, those resisting feelings still dominate the inner world within you.

That is why I now ask you:

"Could it be that you have been mistaken?"

And within you, the sleeping desire to know the truth has begun — however faintly — to respond.

For your inner world, this is something entirely new.

The consciousness that has ruled within you for so long now struggles desperately to preserve itself.

Like a dictatorship fighting to survive, it fears the collapse of the empire it has long controlled under the belief:

"I alone am right."

And so it tries to eliminate any threat before it can grow.

Using every possible argument, it insists:

**What is wrong with seeking joy and happiness in the world of form?**
**The way you have lived until now is perfectly fine.**
**You are right.**
**Devote yourself to your work.**
**Your family's happiness is your happiness.**
**Look around you — everyone lives this way.**

And so, within yourself, these voices continue trying to reinforce their own correctness.

The reason reflection upon the mother does not progress easily is because within you already exists a vast inner world that you yourself have built over many lifetimes.

I compared it earlier to a dictatorship or an empire, and in truth, that is very much what it is like.

Therefore, while continuing the reflection upon your mother, there is another task that must proceed alongside it:

You must begin identifying the dictatorship — the empire — that exists within yourself.

There is no doubt that you have lived believing the world of form to be real.

No — the entire history of humanity has been a history of living as though form were reality.

And furthermore, even those who feel no connection whatsoever to religion or spirituality today have, without exception, engaged in what I call "reliance upon external power" throughout past lifetimes.

By "past," I mean before this present life.

The world humanity has created through such dependence on outside power is what I described here as a dictatorship or an empire.

And it becomes necessary to understand what kind of world that truly is.

This work must proceed together with reflection upon your mother.

It is called:

**"Reflection upon dependence on external power."**

In truth, we turned away from the consciousness of the mother because another world already existed within us — a world we ourselves had created.

This theme has appeared repeatedly throughout this book.

It is the world that places absolute value upon form and, from that standpoint, attempts to define self, others, humanity, and life itself.

The reason humanity has never truly lived authentically — indeed, could not live authentically — is because within ourselves we created the world of external dependence.

And the world of external dependence can be summarized in one word:

The world of desire.

What kind of feeling do you believe lies behind wishing for your own happiness, your family's happiness, the happiness of

humanity, or world peace?

Ordinarily, people would think that praying for such things is good and natural.

But what exactly do we mean by "ordinary"?

What truly is happiness?

When you pray or make wishes, what feelings arise within your heart?

If there is an object toward which you direct your prayers, what kind of relationship exists between you and that object?

What does it really mean for everyone to become happy?

And how does such happiness actually come about?

To reflect upon the moments throughout your life when you prayed, wished, or folded your hands in supplication — and to examine the feelings you used during those times — this is what I call:

**"Reflection upon external dependence."**

The inner world built through reliance upon external power truly is, as I described it, a towering fortress — an empire.

And dismantling that fortress is just as difficult as reflecting deeply upon one's mother.

Yet unless that fortress is dismantled, you cannot truly live your real life or fully experience genuine joy and happiness.

You have probably already experienced superficial pleasures and forms of happiness.

But if life ends there, it would be such a waste to have been born at all.

Please come to know a deeper, wider, gentler, and warmer self

overflowing with true joy and happiness.

Yes — to encounter and come to know that true self is what real life is.

That itself is true joy and true happiness.

And in order to do so, we must correct the mistake of abandoning our true nature in pursuit of the world of external dependence.

To correct that mistake, we must approach the essence of who we truly are.

And to approach our true essence, we must uncover the deeply hidden world within the heart.

Computers and robots may provide comfortable living environments, but they cannot assist with this work.

This journey begins only when you yourself begin looking into your own heart.

And the two primary practices for doing so are:

- **reflection upon your mother,**
- **and reflection upon external dependence.**

Until now, you have not engaged in either of these reflections.

Perhaps some readers have experienced something called "reflection upon the mother" within religious groups or organizations.

But what I mean here is entirely different.

And as for "reflection upon external dependence," it is likely something completely unfamiliar.

Yet these two reflections are absolutely essential.

Without them, awakening to truth is impossible.

A life lived without ever knowing the truth cannot truly be called a life at all.

That is why I sincerely want everyone to undertake these two reflections.

No — even if only you, the person reading this book right now, were to do so, that alone would be enough.

If you now feel uncertain about what you should do with your life — if you feel you must do something, yet do not know what — then please devote your remaining time and energy to these two reflections.

Let me emphasize this once more.

I have written that "reflection upon the mother" and "reflection upon external dependence" are deeply important tasks within life itself.

They are not easy tasks.

But please continue them patiently and without haste.

If you continue steadily, then one day, through reflection upon your mother, you will begin feeling the warmth of the mother within your heart.

This will absolutely happen.

If you continue without obsessing over when it will happen, then one day you will suddenly realize that you yourself have become gentler.

Because the feelings of the mother already live within you as vibration.

As reflection upon your mother deepens, your consciousness will begin touching that world of vibration.

And please remember this:

The essence of who we are is consciousness.

Therefore, there is nothing mysterious about such transformation occurring.

Please rediscover the warmth of the mother within yourself, and come to realize deeply the foolishness of having forgotten your true essence.

First comes "reflection upon the mother."

To proceed into the even more difficult "reflection upon external dependence," the warmth of the mother discovered through the first reflection is absolutely necessary.

As reflection upon the mother progresses, reflection upon external dependence also progresses.

If one stagnates, so will the other.

In a sense, reflection upon the mother is the front wheel, and reflection upon external dependence is the rear wheel.

Only when both wheels turn together can the vehicle move forward.

And when they turn smoothly together, the journey itself becomes peaceful and joyful.

True joy and true happiness begin with discovering what kind of existence we truly are.

And this can never be understood while believing that the physical body alone is the self.

We are not beings confined within the tiny frame called the body.

In order to realize this truth within the heart, countless people throughout history have undergone endless reincarnations — being born, dying, and being born again beyond measure.

And yet, despite experiencing innumerable rebirths, humanity has never succeeded in removing the framework of the body from its understanding of self.

Human beings have never liberated themselves from identification with the body.

To put it another way:

From the moment human beings first appeared upon this Earth until today, humanity has never awakened to its true self.

From the instant humans acquired physical form, they have continued throughout all of history to act from the standpoint that the body is the self.

And the result of that history is obvious.

Conflict fills the Earth.

Even while praying for peace and human happiness, humanity cannot extinguish the flames of conflict because it has forgotten the essential truth and gone astray.

One could say that this is a battle between God and money.

Why does humanity continue engaging in bloody struggles over religion and wealth?

Because human beings have lived greedily without knowing their true nature.

Each person believes the physical self to be the real self and

seeks glory and prosperity for that temporary form.

Without realizing that the desire to rule through the power of both God and money becomes dark energy that ultimately returns to oneself, humanity has continued down this path.

Some may say:

"I have never desired anything so grand.

I only wish for a peaceful and happy life for myself and my family.

What could possibly be wrong with such modest hopes?"

Certainly, outwardly, you may simply appear to be an ordinary person enjoying a quiet life.

But if you were to discover the world of consciousness sleeping deep within yourself, you would be astonished.

You speak that way only because you think you know yourself — while in truth knowing almost nothing.

That is why, if you presently have some freedom of time, some financial stability, and still possess your health, then you are in an extraordinarily fortunate position.

For someone like you, I regard this "second life" as the last chance to truly come to know yourself.

Please devote yourself to:

- **reflection upon your mother,**
- **and reflection upon external dependence.**

# Chapter One

## 5. A True Way of Living
### — Come to Know Yourself —

## Summary

*The author explains that life is a time given to ourselves in order to truly know who we are. To know oneself means recognizing the mistakes we have carried within and the suffering created by them. Human relationships, work, and family are not ends in themselves, but opportunities to discover the inner movements of the heart.*

*However, people become attached to the world of form and forget the original purpose of life. The author teaches that this attachment is the source of suffering. Human beings carry deep pain accumulated over many reincarnations, and are born to correct and heal it. He urges readers to continue questioning why they were born and what it truly means to live.*

# 5. A True Way of Living
## — Come to Know Yourself —

If someone were to ask you, "What is life?" how would you answer?

As for me, I believe that life is the time one has given to oneself.

And I believe that truly living means using that time to come to know oneself as deeply as possible.

But what does it mean to know oneself?

What is it that we are meant to discover within ourselves?

It means coming to realize how mistaken we have been, and coming to know the inner world created by those mistakes.

At this stage, you may not yet understand what exactly those "mistakes" are.

But one thing is certain:

All of us have lived in error.

That is precisely why you were born and are here now.

To be born means exactly that.

We come into this world in order to correct ourselves.

And so, in order to know yourself, there is first something necessary:

Other people.

Human beings other than yourself.

That is why we connect ourselves to society through work and relationships.

Or we create families and live among others.

Through those connections, and through the many events that arise between ourselves and others, we begin feeling — and gradually recognizing — the various emotions that emerge within our hearts.

And that process becomes the way we come to know ourselves.

However, because most people do not believe they were born in order to know themselves, they naturally misunderstand the true purpose of work and family.

Attachment to work and family is the clearest example of this.

These things exist to help us know ourselves.

Yet instead, we become trapped within them, absorbed by them, and pour our energy directly into work and family themselves.

And in doing so, we consume the precious time we ourselves were given.

The time you have given yourself — the time during which you possess this body — is limited.

It is not endless.

Please treasure it.

If you begin observing the feelings that arise within your heart through the people around you and the events occurring in your life, you will gradually see clearly how deeply attached you have been to the world of form.

You will realize how strong the belief in form has been — and that this very attachment lies at the root of your suffering.

Everyone wishes to live a happy, healthy, bright, and joyful life.

Reality, however, often feels full of struggle and hardship.

Yet once you realize that your attachment to form itself has

been mistaken, you will discover that happiness and joy were already within your hands all along — without any need for desperate struggle.

Now I will say something somewhat frightening.

But it is reality.

There are people who say as they die:

"I lived well.

I lived earnestly.

My life was a happy one."

And yet, when I direct my awareness toward such people, I feel that the reality is far more painful than they realize.

We are born from deep suffering, yet the moment we enter this world, we forget it.

And most people die without ever realizing that they were originally mistaken — without ever realizing that they were suffering from the very beginning.

And naturally, because they never recognize the mistake, no correction ever takes place.

Within our consciousness there exists darkness accumulated through countless reincarnations.

That darkness is, in a sense, our own past selves — the selves that suffered and struggled without knowing their true nature.

Again I ask:

Why are we born?

We are born because we suffer.

We are born because we wish to correct ourselves.

That is why, to die without having done anything for the self that has long suffered within darkness is an act of great coldness toward oneself.

There is no greater unhappiness than to end one's life without ever turning one's heart toward truth — or without ever even knowing such a possibility existed.

And yet, people still die believing they were happy.

When I see this reality, I am left with feelings that are difficult to put into words.

# Chapter One

## 6. A True Way of Living
### — Please Pour Kindness Upon Yourself —

## Summary

*Using the death of a famous superstar as an example, the author reflects on the importance of seeing human beings as beings of consciousness rather than merely physical forms. Although the man appeared successful and admired, the author senses deep loneliness and suffering within him. Fame, money, and achievement alone could not heal the pain in his heart.*

*The author teaches that consciousness continues even after the physical body disappears, and that life is an opportunity to awaken to this truth. Had the man been able to turn kindness toward his own suffering and awaken to his true self, his life might have changed completely. Through this example, readers are encouraged to look beyond appearances and understand both themselves and others as beings of consciousness.*

# 6. A True Way of Living

## — Please Pour Kindness Upon Yourself —

Try shifting your perspective from seeing human beings as physical forms to seeing them as beings beyond form.

And from that perspective, recall the news reports about the sudden death of the superstar once described as "a once-in-a-generation talent."

The media reported it all at once.

How did you feel when you first heard that news?

And now, after changing your perspective in the way we have discussed, how do you feel as you think back upon it?

Is there not a difference between the world perceived through your eyes and ears and another world that resonates directly within your heart beyond images and sound?

Certainly, within his field, he may truly have been blessed with extraordinary talent beyond compare.

Indeed, that was probably the case.

Gifted with remarkable ability, able to obtain almost anything he desired — such was the life he appeared to live.

But what about the world within his heart?

Did the music and dance he loved truly heal him?

The inner world of someone who described himself as a machine was probably beyond anyone's ability to fully understand.

Leaving behind immense wealth, he suddenly departed this world, and the shock of his death sent waves through society.

I do not believe his death was truly "sudden."

It was something that, in a sense, had long been moving toward inevitability.

I believe he killed himself — not in the literal sense of suicide, but because the thoughts and pressures within him gradually drove him toward destruction.

The endless medications.

The alcohol.

Perhaps through such things he barely managed to keep his body functioning.

His physical body already seemed completely exhausted.

No matter how advanced the medicine, no matter how many renowned doctors surrounded him, sooner or later he could do nothing but stop the life within himself.

This is something one can feel when turning awareness toward the world of his consciousness.

Does your heart not sense this as well?

If he had awakened to his true self, perhaps he would have understood the immense suffering within the heart that drove him to push his body beyond its limits.

And perhaps he could have treated himself with greater kindness.

Naturally, such awakening would also have transformed the way he lived.

Sadly, however, he left this world without fully learning within the circumstances given to him.

And yet, although his physical body — the form we recognized as him — no longer exists in this world, the world of his consciousness, the world of his heart, the part of him beyond physical form, still unquestionably exists.

Even when the body disappears, something remains that never disappears.

That is the world of consciousness.

We human beings are now struggling and striving in countless places and circumstances in order to learn that we continue to exist as consciousness regardless of the body.

He, too, was simply one among us.

I only wish he could have treasured that opportunity for learning more deeply.

If he had come to know the cries within his own heart and had been able to pour boundless kindness upon himself —

No...

Perhaps that was what he had longed for more than anything.

# Chapter One

## 7. A True Way of Living
### — Living Alongside the Darkness Within the Heart —

## Summary

*The author explains that the violence, despair, and emotional collapse seen in society originate from the darkness within the human heart. People often blame society or others for suffering, while failing to recognize the destructive energy inside themselves. Because humanity does not face this inner darkness, the same tragedies continue to repeat.*

*Many try to escape loneliness and pain through entertainment, alcohol, drugs, or temporary pleasures, but such escapism only deepens the suffering within. The author teaches that this darkness exists in everyone, not just a few individuals. True living begins when a person stops running away and honestly confronts the suffering and destructive energies within their own consciousness.*

# 7. A True Way of Living

## — Living Alongside the Darkness Within the Heart —

Human beings generally think of life as the span between birth and death, and within that limited time, they search for ways to live.

Some seriously contemplate what it means to live, constantly challenging themselves while exploring themes such as:

"What is life?"

"Who am I?"

Others continuously set higher goals for themselves, striving to overcome one hurdle after another, living positively, energetically, and enthusiastically as they move through life.

By society's standards, such people are considered successful and admirable.

But the world is not filled only with such people.

There are many who live carelessly and impulsively, drifting through life from moment to moment.

There are also many who simply seek amusement and distraction as they pass their days.

And there are people who, blessed neither with family nor meaningful work, fail at everything they attempt and find their lives spiraling endlessly downward.

Among them are those who think:

"If I am going to fall, I will not fall alone."

Have you not noticed how many people today drag others into the collapse of their own lives?

Disgusted with themselves, with society, and with everything around them, they decide that if destruction is inevitable, then everyone should be destroyed together.

And they cry out for annihilation.

At the same time, many people watching such individuals from the outside silently think:

"If you are going to fall, fall alone.

If you are going to die, die alone."

Though rarely spoken aloud, such feelings seem to echo throughout society.

In recent years, incidents that reveal this atmosphere have become increasingly common.

This is the age we are now entering.

The dark energy boiling within human hearts will continue revealing itself more and more clearly.

Through accidents.

Through crimes.

Through violence of every kind.

Humanity is being shown these things from every direction because no one truly understands the cries arising from within their own heart.

Not only those who fall into despair and self-destruction, but also those who observe them from a distance — if neither side reflects upon the world of consciousness within themselves,

society will become filled with emotionally cold people.

And from such hearts flow energies of attack, destruction, and conflict.

As a result, problems erupt everywhere throughout society.

And in every case, people become frantic merely trying to deal with the surface consequences while never resolving the root cause.

So once one problem settles down, another similar event arises elsewhere.

The cycle repeats endlessly.

Against the backdrop of such a society, a deep sense of uncertainty about the future is growing within people's hearts.

Unable to know where to place their joy, purpose, or dreams, many drift through life seeking only temporary pleasures.

It is hardly surprising that people increasingly bury themselves within novels, games, and virtual realities.

It is escapism.

People drink alcohol.

They use drugs.

They turn their eyes away from their real selves.

And so they wander through a state where reality and illusion become indistinguishable.

As long as they remain isolated within their private worlds, perhaps the danger still seems manageable.

But eventually, darkness quietly enters the heart.

And little by little, their awareness begins turning toward the voice of that darkness.

They begin listening to it more and more.

If the voice tells them to die, they kill themselves.

If the voice tells them to kill, they may take the lives of complete strangers without hesitation.

Of course, from an external viewpoint, there may appear to be many contributing factors:

Their upbringing.

Their circumstances.

Their suffering.

And perhaps society explains such tragedies through those conditions.

But those are only conditions.

In truth, the body simply obeyed the dark voice already existing within.

The cause was entirely within oneself.

And because people do not know this, they cannot stop themselves.

Humanity has lived without knowing the truth.

What, then, is this "voice of darkness"?

Neither the individuals themselves nor the people around them truly understand its nature.

Perhaps they think they are merely being manipulated by something mysterious or incomprehensible.

"Madness," people say.

And yes — it is indeed a kind of madness within consciousness.

But if we are speaking honestly, then living without knowing

the truth is itself already a form of madness.

Surely something about this feels familiar.

Whenever terrible incidents occur and the perpetrator is finally caught, people often say:

"He seemed so quiet and ordinary.

Why would someone like that commit such a crime?"

Do they not?

This is the result of neglecting to confront the energies lurking deep within the heart.

The spark exists within every person.

And if the conditions become right, it can ignite, burst into flames, and explode at any time.

Recent tragedies clearly demonstrate this reality.

That is why their motives can never truly be explained.

Such events occur because they were already moving toward eruption from within.

So I ask you:

Will you continue falling into darkness together with the shadow living within your own heart?

Or will you face the voice of that darkness directly and finally place a brake upon your descent?

# Chapter One

## 8. A True Way of Living
### — Reflect Upon the Limitless Nature of Time —

## Summary

*The author explains that human existence does not end with death, but continues through repeated cycles of rebirth, while the true self — consciousness — remains unchanged beyond the physical body. As a person begins to sense this limitless flow of time and space, attachments to worldly things gradually weaken, and deeper questions about life naturally arise within the heart.*

*The author teaches that such questioning is not negative, but a sign of awakening. By looking beyond the temporary life of the body and reflecting on oneself within the endless flow of existence, one can gradually move toward a truer way of living.*

# 8. A True Way of Living

## — Reflect Upon the Limitless Nature of Time —

Every human being who is born will one day die.

You, too, will certainly die someday — whether years or decades from now.

But that is not the end.

Without fail, you will be born again.

And as I have written before, all the time in between belongs to you.

It is your time.

Your time is not limited merely to the span between now and your death.

You continue flowing endlessly through the repeated cycle of death, rebirth, and death again.

With that as the foundation, I ask you now to think seriously about the time that remains between this moment and your death.

If you can begin feeling within your heart that both birth and death are merely points within an unbroken flow of time, then I believe your way of living will naturally begin to change.

Your present body will one day decay and disappear for one reason or another.

Yet you yourself will remain unchanged.

That is why I emphasize once again:

The true nature of human beings is not the physical form now standing before your eyes.

Then what, exactly, is this body we now possess?

If this body is not truly "me," then where am I?

Who is this "I" that now speaks, listens, sees, touches, and feels?

Please think deeply about these things.

Reflect carefully upon yourself as you are now.

You laugh.

You cry.

You become angry.

You experience many emotions and actions.

But who is the self experiencing all of this?

And also reflect upon the meaning of your time.

I wrote about this near the beginning of this book, but I ask you once again to contemplate the nature of your own time.

Seconds pass.

Minutes pass.

Hours pass.

Today becomes tomorrow.

Next week arrives.

Next month passes.

Another year slips by.

And as time continues flowing onward, what feelings arise within your heart when you think about yourself?

Time changes.

The scenery around you changes.

And along with it, your physical body gradually weakens and ages.

Yet if you can sense that beyond all these changes there exists something that never disappears and never changes, then you are beginning to understand something important.

Yes.

You exist within that which never disappears and never changes.

That is why you possess limitless time and limitless space.

Birth and death are merely points within you.

Throughout the endless flow of time, you have repeatedly been born — preparing physical bodies — and then discarding them through death.

You are not interrupted by birth or death.

You continue even after death, and at another point in time, you are born once more.

If you can truly grasp within yourself the feeling that you exist within limitless time, then surely the way you perceive life will begin to change.

For example, to be born means to take on another physical body.

With a different face, a different appearance, you emerge somewhere in this world once again.

And between birth and death, you encounter many people and experience many events.

You have repeated this process again and again.

If you look back upon your life from that perspective, will your way of seeing things not begin to change?

The way you have devoted yourself to your work, or dedicated

yourself entirely to your family, may begin to feel slightly different within you.

Until now, perhaps you believed that your present work, your present family, and your present circumstances were everything.

But gradually, you may begin feeling that becoming completely attached only to those things is somehow mistaken.

You may begin sensing that clinging solely to your work or your family is itself unnatural.

And even if you cannot yet fully believe that focusing only on the present was wrong, it is enough if you begin feeling that something about it is incomplete — that something within you remains unresolved.

If uncertainty or questions begin arising within you about the purpose of life and why you were born, then I believe that is a very positive sign.

# Chapter Two

## 1. I, Too, Am Beginning My Second Life

## Summary

*The author explains that the true purpose of life is not limited by age or circumstance, but is shared by all human beings: to correct themselves and rediscover their original nature. Reflecting on his own life, he admits that he once focused only on the visible world, but through "reflection upon the mother" and "reflection upon external dependence," he gradually recognized his mistakes and the deeper truth his heart had been seeking.*

*He came to understand that life exists to observe and correct the world of consciousness within oneself through the experience of the physical body. The true beginning of his "second life" was the moment he resolved to continue correcting himself while carefully watching the direction of his heart. The author concludes by presenting three central questions: What must be corrected? How can it be corrected? And why is that correction necessary?*

# 1. Bringing Closure to the First Half of Life

Every human being is given opportunities, at some point and somewhere in life, to awaken to their own mistakes.

These mistakes are not moral failures in the ordinary sense.

They refer to having lived without truly knowing oneself.

Without understanding ourselves — without paying attention to the energy we have continually projected into the world — we became absorbed only in immediate concerns and devoted ourselves entirely to them.

That mistake must eventually be corrected.

No — it is destined to be corrected.

The gap between our true nature — consciousness, energy itself — and the energy we have actually continued emitting throughout our lives is immense.

And the greater that gap becomes, the more it appears before us in the form of suffering.

It is precisely because the separation has grown so large that other people and various events around us continually try to tell us something:

"Please come to know the energy you have been releasing."

From the moment we are born, gain awareness, grow older, and struggle to establish a life for ourselves, most people do their very best according to their circumstances.

That is the ordinary course of life.

Some have surely lived desperately, throwing themselves entirely into survival and achievement.

And the energy used during those years is enormous.

To live in this world requires tremendous expenditure of energy.

And during the first half of life — what might be called "the first life" — this is natural.

At that stage, people are so busy expending energy that they have no room to examine it.

And perhaps such a period is necessary within every human life.

There was once a phrase used to describe people as apathetic, indifferent, and irresponsible.

But doing nothing outwardly does not mean no energy exists within them.

Often such people merely accumulate energy internally until one day, through some trigger, it suddenly erupts outward.

Far better, perhaps, to pour one's energy outward — into study, work, challenges, and youthful striving — fully embracing the privileges of youth.

Even if one occasionally loses control or makes mistakes, youth itself often allows room for forgiveness and for beginning again.

There is still time to recover.

Stumbling, falling, wandering, and taking detours — these are natural parts of the first half of life.

People suffer, struggle, become confused, and search their way forward.

That is simply part of being human.

However, you are no longer in that stage of life.

You are now entering the period of the "second life."

And during this stage, it is no longer enough merely to continue scattering energy outward in the same way as before.

Even while still experiencing confusion, struggle, and suffering, now is the time to begin examining the energy you yourself have continued projecting into the world.

Yet in reality, society moves in another direction.

There are endless invitations promising a rich and enjoyable second life.

If one follows those social currents, it may seem as though happiness and fulfillment in old age are guaranteed.

But such things cannot truly exist without first bringing closure to the first half of life.

And what does "bringing closure to the first half of life" mean?

As I have repeated throughout this book, it means examining the tremendous energy with which you have lived until now.

And the method for examining that energy lies within:

"reflection upon the mother,"

and "reflection upon external dependence."

At first glance, these reflections may appear unrelated to the life you have lived.

But if you actually practice them, your own heart will come to understand.

Through these two reflections, you will begin realizing — not merely intellectually, but deeply within yourself — that you have continuously emitted enormous energy throughout your life.

You will come to see how powerfully you have been driven by that energy.

Gradually, you will begin understanding how intense the desire has been to seek happiness and fulfillment within the world of form.

Please devote the time now given to your second life toward examining yourself.

If you possess such time — and the ability to use it in this way — then you are truly fortunate.

By bringing closure to the first half of life, your later years can become deeply meaningful and rich.

If one's later years are good, then perhaps everything is good.

But when the final years of life become lonely and empty, there is something profoundly sad about the entire human journey.

When I think of those who cling desperately to memories of the days when they once shone brightly, still unable to release their attachment to this world even as the flame of life flickers toward extinction, I cannot help but wish that they, too, might at least have touched the world of truth — even for a moment.

# Chapter Two

## 2. Self-Correction
### — What Must Be Corrected? —

## Summary

*The author explains that true self-correction begins by recognizing the habitual tendency to direct the heart outward toward people, events, and circumstances. Because each person carries different emotional patterns, people react differently to the same situations and often continue suffering without understanding the cause.*

*The first step, he teaches, is to observe the direction of one's heart and gradually turn awareness inward. Through this process, people begin to notice the heaviness and rigidity within themselves. The author contrasts this with the peaceful state of an infant resting in the mother's warmth. Life experiences and relationships reveal the hardened patterns accumulated over time, and by facing them honestly, the heart can gradually soften, heal, and return to a gentler and more open state.*

# 2. Self-Correction

## — What Must Be Corrected? —

Let us reaffirm something important.

Every person born into this world must engage in self-correction.

And that is the true work we are meant to do.

The expression "must" may sound forceful or coercive.

But in truth, the choice is entirely yours.

I am not forcing you to do this, nor am I pleading with you to do it.

However, if you have read Chapter One sincerely, then perhaps you have at least begun to feel:

"Yes… perhaps this truly is the best way to live."

With that in mind, in this second chapter I would like to move a little closer to the heart of the matter.

First, when we speak of "self-correction," what exactly is it within ourselves that must be corrected?

Each of us carries certain habits.

Not merely habits in the ordinary sense described by the old saying, "Everyone has their quirks," but habits of the heart.

You could say they are habitual patterns of thought and feeling.

Our hearts naturally tend to turn outward.

This itself is one of the greatest habits that must be corrected.

And as our hearts react to information coming from outside,

they constantly fluctuate and change.

Even when people receive the exact same information, the thoughts and emotions that arise differ from person to person.

The degree to which people react and the frequency with which their emotions shift also differ.

Even when seeing or hearing the same thing, no two people necessarily produce the same feelings, nor do they feel them with the same intensity.

Why?

Because each person possesses different habits of the heart and different habitual ways of thinking.

And it is precisely these inner habits that we must work to correct.

However, unless we first recognize what kinds of habitual tendencies exist within us — and which of them are especially strong — true correction becomes impossible.

That is why the greatest and most universal habit of all must first be addressed:

The habit of turning the heart outward.

I want everyone to begin working on correcting this tendency first.

A habit is persistent.

You will fail again and again.

Even so, if you continue developing the habit of checking the direction of your heart, then even when your attention begins turning outward, the time it takes to redirect it inward will gradually become shorter.

First, begin correcting the habit of turning the heart outward.

Then, as you continue directing your awareness inward, your habitual patterns of thought and feeling will become surprisingly clear.

But habits are persistent not only because they repeat themselves.

They are also persistent because we often fail to notice them at all.

And unnoticed habits are especially troublesome.

When we fail to notice them, it usually means one of two things:

Either we are not observing the thoughts arising within us in the first place, or we are observing them but cannot understand why they are mistaken.

The second case is more serious.

In such situations, we must take time and patiently heal ourselves.

I will speak later about how that healing takes place.

For now, it is enough simply to identify even one or two of your habits of heart and gradually begin loosening or weakening them.

When you were newly born — still an infant resting in your mother's arms — there was nothing troubling your heart.

Held gently against your mother's chest, gazing only at her, you were able to entrust your entire being to her.

And that alone was your happiness.

Within the joy of being connected to your mother, your heart rested peacefully.

There was no agitation.

No heaviness.

Only a quiet and gentle space.

Now, please begin listening to the agitation and heaviness presently existing within your own heart.

Perhaps they have hardened into habits of thought and feeling.

Your suffering reveals them through other people.

It reveals them through events.

Those experiences are showing you the pain of what has become rigid within you.

As you gradually loosen even a small part of these habits, your heart itself will begin softening and relaxing.

The parts of you that had been stubbornly blocked will slowly begin to crumble.

And as something within you starts flowing more freely, that movement will eventually spread into the other hardened places within your heart as well.

# Chapter Two

## 3. Self-Correction
### — How Do We Correct Ourselves? —

## Summary

*The author explains that self-correction begins with bringing balance and rhythm into daily life. Healthy habits and moderation are important because practices such as "reflection upon the mother," "reflection upon external dependence," and meditation require both physical and mental energy. Disorder in daily life reflects disorder within consciousness.*

*He teaches that humanity carries deep patterns of external dependence formed over many reincarnations, constantly seeking fulfillment outside oneself. However, the warmth rediscovered through "reflection upon the mother" gradually dissolves these patterns. By continuing both reflections honestly and patiently, a person slowly encounters the true self long forgotten within and realizes that life was originally meant to be a joyful journey, not endless suffering.*

# 3. Self-Correction

## — How Do We Correct Ourselves? —

As the habits of your heart and patterns of thought gradually loosen, your heart itself will begin to relax and soften.

That is certainly true.

And yet, in reality, it is not so easy.

One could simply say, "Well, that is because they are habits," and leave it there.

But instead of giving up so easily, let us try to work through them somehow.

Before beginning the work of correcting these inner habits, however, there is something important that must first be confirmed.

Are you maintaining a healthy rhythm in your daily life?

Please make at least these two things a priority:

Go to bed early and rise early.

Avoid overeating and excessive drinking.

In other words, establish a balanced rhythm in your daily life.

Why is this so important?

Because "reflection upon the mother," "reflection upon external dependence," and the most important practice yet to be discussed — meditation — all require both physical strength and mental energy.

Personally, I believe that disorder in one's daily rhythm reflects

disorder within the world of consciousness itself.

Originally, the world of our consciousness is already in a disturbed state.

And yet we exist here now precisely because we are trying to recognize that disorder and escape from it, even little by little.

The human body carries many desires and impulses.

At the same time, however, human beings also possess reason.

And modern people, having received education and social conditioning, usually restrain the more chaotic aspects of consciousness from fully surfacing through bodily behavior.

Beneath the surface, intense movements may still exist, but there remains a certain delay before they erupt outwardly and escalate.

However, once disorder in consciousness begins affecting even the rhythm of daily life itself, then an eruption may occur at any time.

When one's daily rhythm begins collapsing, it is as though a countdown toward the explosion of distorted consciousness has already begun.

And once things reach that stage, it becomes extremely difficult to observe one's own heart and engage in self-correction.

That is why you must never assume that such things only happen to others.

First, you must learn to manage your physical body properly in order to prevent the eruption of distorted consciousness within yourself.

In other words, regulate your daily rhythm, and within that stability begin truly managing yourself in the deepest sense.

So please understand clearly:

Maintaining balance in daily life is profoundly important.

Now then — how should self-correction actually proceed?

As I wrote in Chapter One, the first step is to practice both:

- **"reflection upon the mother,"**
- **and "reflection upon external dependence."**

Since I already discussed "reflection upon the mother" to some extent in the previous chapter, I would now like to speak a little more about "reflection upon external dependence."

Even if you have never belonged to a religious organization or spiritual group, and even if you have no interest in fortune-telling, charms, or rituals, the consciousness of external dependence still exists firmly rooted within you.

Generally speaking, people think of external dependence as things such as:

- **visiting temples or shrines,**
- **praying with folded hands,**
- **ringing bells while making wishes,**
- **engaging in harsh religious austerities,**
- **running through mountains,**
- **standing beneath waterfalls in spiritual training.**

Even praying before ancestral graves or Buddhist altars is a form of external dependence.

And even those who have never done any of these things still carry within their consciousness the world of external dependence.

Human beings have layered this consciousness upon themselves repeatedly through countless reincarnations.

That is the history of humanity.

It would not be an exaggeration to say that the world of external dependence has completely covered the world of human consciousness.

For that long — unimaginably long — humanity has forgotten its true nature.

And for those who have devoted themselves deeply to religion, spiritual practice, ascetic discipline, meditation, religious texts, energy work, qigong, or similar pursuits — the situation becomes even more intense.

The amount of desire swirling within the consciousness that sought such things is enormous.

If your heart becomes truly sensitive and you direct your awareness toward that inner world, you may even feel as though the energy stored there could blow your physical body to pieces.

The first thing is simply to realize how much energy you yourself have accumulated.

This realization must come through your own "reflection upon external dependence."

As I wrote in Chapter One, the warmth of the mother discovered through "reflection upon the mother" is what

gradually collapses the world of external dependence that we have built within ourselves.

That is exactly right.

Without coming to know the warmth of the mother, "reflection upon external dependence" cannot move forward.

Instead, suspicion and doubt may begin arising within you.

And when that happens, self-correction itself may seem impossible.

Even so, at precisely such moments, continue observing your own heart carefully.

Suffer completely.

Wrestle deeply with confusion and doubt.

Tell yourself honestly that this work is not easy, and then challenge yourself once again.

And please realize as soon as possible that the distorted consciousness within you is actually overjoyed because a once-in-a-lifetime opportunity has finally arrived.

This is truly so.

Because consciousness has suffered and struggled for so long within darkness, the moment it touches even the faintest thread of kindness or warmth, it erupts into overwhelming commotion.

That is why so many voices begin arising within you.

It is almost like a spoiled child who does not know how to express joy properly.

And in order to truly receive this within your heart, there is only one essential thing:

You must encounter the warmth of the mother through "reflection upon the mother."

Then, as the two wheels of "reflection upon the mother" and "reflection upon external dependence" begin turning together smoothly, and as you devote your energy toward self-correction, you will finally encounter the true self long forgotten in the distance.

And when that meeting with your true self finally occurs, you will understand that life itself is joy.

You will realize within your heart that life is not a road of endless suffering and violent waves, but rather a joyful journey — like a peaceful and comfortable drive.

# Chapter Two

## 4. Self-Correction
### — Why Must We Correct Ourselves? —

## Summary

*The author explains that human beings ultimately cannot avoid self-correction because they exist within the gentle "Flow of Consciousness." Life gains true meaning when one realizes, "I was born to awaken to myself." Through "reflection upon the mother" and "reflection upon external dependence," people begin correcting the darkness within consciousness and rediscovering true joy.*

*He concludes by introducing the next essential stage: "Correct Meditation," and reaffirms the central teaching that the true self is consciousness — eternal life and energy.*

# 4. Self-Correction

## — Why Must We Correct Ourselves? —

Whether or not you choose to engage in self-correction is, fundamentally, your freedom.

That much is true.

In fact, countless people in this world live without ever knowing the true reason why they were born.

Most people believe that life happens only once.

And because they believe life happens only once, they strive so hard.

Because life is thought to be a one-time opportunity, people wish to live happily, freely, and enjoyably.

That is why there are so many different versions of happiness and fulfillment.

And now, amid all of that, you have encountered a question:

"Is that really true?"

And in reality, you are being told:

"No — that is not the whole truth."

At this stage, it may still feel to you like nothing more than a simple invitation.

But once you have encountered this call, I do not believe responding to it remains entirely optional.

Because sooner or later, you yourself will begin feeling that you exist within what I call the "Flow of Consciousness," and within

that flow, you will find yourself unable to avoid responding.

Just now, the phrase "Flow of Consciousness" suddenly appeared.

Here, the word "flow" does not merely mean the changing values of society or the passage of historical trends.

It refers to a far greater flow — one that includes all such things within it.

That vast flow gently carries all humanity within itself, including those who are increasingly overwhelmed by uncertain times.

And to resist this immense and tranquil "Flow of Consciousness" is, in truth, impossible.

Yet human beings continue choosing ways of life that run against it.

Even now.

And for some time yet to come.

People still struggle to notice the existence of this great and gentle current.

Perhaps you, too, are still among them.

And yet I feel that, through the many events that will unfold across Japan and throughout the world — and through the events occurring within their own personal lives — there will gradually appear, here and there, people who begin sensing something immeasurably greater than humanity itself.

And they will come to realize that this "something" is not a god, a Buddha, or some mysterious external power.

That realization will eventually become words.

And then it will become action.

Still, a little more time will be necessary before this fully unfolds.

It will take more time for the existence of the "Flow of Consciousness" to truly permeate humanity.

Perhaps I have wandered slightly from the main topic.

But in truth, there is no external reason forcing people to engage in self-correction.

There is only the "Flow of Consciousness" itself.

Human beings living within that flow gradually guide themselves into situations where self-correction becomes unavoidable.

In other words, it is not so much that we "must" engage in self-correction.

Rather, we eventually find ourselves unable to avoid it.

And because such a situation is inevitable, I wish to tell those who have encountered this message:

This is not merely a casual invitation.

Sooner or later, you, too, will begin engaging in the correction of yourself.

And even knowing how difficult that practice may become, I still say:

Please continue.

Now then —

**Why was I born?**
**I was born in order to correct myself.**

Those who live the remainder of their lives with such a clear

sense of purpose will likely begin feeling, however faintly, that they themselves exist within the "Flow of Consciousness."

And even that faint realization will quietly fill them with happiness and gratitude as they approach the closing moments of their lives.

Even if they pass away quietly and alone, it will not merely be a lonely death.

If one can die knowing why one was born, then it no longer matters whether someone is physically present at the final moment or not.

It is enough simply to feel quietly within oneself:

"I existed within happiness.

I existed within joy.

Thank you for the time in which I was able to truly face myself."

That is what I hope for.

There is no greater blessing than to have time in one's life to devote energy toward understanding what must be corrected within oneself and how that correction may take place.

And if, before death, one can come to know with certainty that such time has become profoundly valuable for one's future existence, then that would be ideal.

Though admittedly, this may not be easy.

So at the very least, I hope these thoughts may remain somewhere quietly within your heart.

Up to this point, I have written mainly for those who have already passed the midpoint of life and are now wondering how they should live — or how they should spend the time that remains.

I have written that:

- **the greatest purpose of life is to know one's true self,**
- **and that this requires recognizing the dark thoughts accumulated within ourselves through "reflection upon the mother" and "reflection upon external dependence,"**
- **and once recognized, devoting ourselves wholeheartedly toward correcting them.**

And that through this process, we gradually come to understand within our own hearts what true joy and true happiness actually are.

That has been the central theme of these pages.

And yes — it is true.

There is no purpose in life greater than coming to know one's true self.

And if one follows these steps sincerely, then eventually, almost without realizing it, one begins sensing the path one is truly meant to walk.

Something within begins resonating quietly.

And with that resonance comes a deep and gentle joy.

It is likely accompanied by a kind of peace you have never experienced before.

However, there is still one final and essential element necessary to complete this process.

Even if you recognize your dark and mistaken patterns and begin moving toward correcting them, something is still missing.

The final step remains incomplete.

And so, as the final and most essential part of this book — indeed, its very core — I would now like to write about:

**Meditation**

**— and more importantly, Correct Meditation —**

But before moving into that subject, let me first present the structure underlying everything written in this book.

Please keep this framework in mind.

**Why are we born?**

↓

**We are born in order to awaken to ourselves.**

↓

**What does it mean to awaken to oneself?**

↓

**It means coming to know one's true self.**

↓

**What is the true self?**

↓

**Consciousness. Eternal life. Energy.**

**Conclusion**

**I am heart.**

**I am feeling.**

**And the essence of human beings is consciousness.**

This framework is shared throughout all books in the Flow of Consciousness series published by UTA Books.

If you wish, I encourage you to read the other books in the series as well.

And now, let us move on to Chapter Three.

# Chapter Three

# 1. Bringing Closure to the First Half of Life

## Summary

*The author explains that every person is given opportunities to awaken to the mistake of living without truly knowing themselves. While the first half of life is naturally spent pursuing work, family, and worldly goals, the "second life" should become a time to examine the energy and attachments one has carried within.*

*Through "reflection upon the mother" and "reflection upon external dependence," people begin to recognize the desires and attachments driving their lives. The author teaches that by bringing closure to the first half of life, the later years can become truly meaningful, allowing one to touch the world of truth before death.*

# 1. Bringing Closure to the First Half of Life

Every human being is given opportunities, at some point and somewhere in life, to awaken to their own mistakes.

These mistakes are not moral failures in the ordinary sense.

They refer to having lived without truly knowing oneself.

Without understanding ourselves — without paying attention to the energy we have continually projected into the world — we became absorbed only in immediate concerns and devoted ourselves entirely to them.

That mistake must eventually be corrected.

No — it is destined to be corrected.

The gap between our true nature — consciousness, energy itself — and the energy we have actually continued emitting throughout our lives is immense.

And the greater that gap becomes, the more it appears before us in the form of suffering.

It is precisely because the separation has grown so large that other people and various events around us continually try to tell us something:

"Please come to know the energy you have been releasing."

From the moment we are born, gain awareness, grow older, and struggle to establish a life for ourselves, most people do their very best according to their circumstances.

That is the ordinary course of life.

Some have surely lived desperately, throwing themselves entirely into survival and achievement.

And the energy used during those years is enormous.

To live in this world requires tremendous expenditure of energy.

And during the first half of life — what might be called "the first life" — this is natural.

At that stage, people are so busy expending energy that they have no room to examine it.

And perhaps such a period is necessary within every human life.

There was once a phrase used to describe people as apathetic, indifferent, and irresponsible.

But doing nothing outwardly does not mean no energy exists within them.

Often such people merely accumulate energy internally until one day, through some trigger, it suddenly erupts outward.

Far better, perhaps, to pour one's energy outward — into study, work, challenges, and youthful striving — fully embracing the privileges of youth.

Even if one occasionally loses control or makes mistakes, youth itself often allows room for forgiveness and for beginning again.

There is still time to recover.

Stumbling, falling, wandering, and taking detours — these are natural parts of the first half of life.

People suffer, struggle, become confused, and search their way forward.

That is simply part of being human.

However, you are no longer in that stage of life.

You are now entering the period of the "second life."

And during this stage, it is no longer enough merely to continue scattering energy outward in the same way as before.

Even while still experiencing confusion, struggle, and suffering, now is the time to begin examining the energy you yourself have continued projecting into the world.

Yet in reality, society moves in another direction.

There are endless invitations promising a rich and enjoyable second life.

If one follows those social currents, it may seem as though happiness and fulfillment in old age are guaranteed.

But such things cannot truly exist without first bringing closure to the first half of life.

And what does "bringing closure to the first half of life" mean?

As I have repeated throughout this book, it means examining the tremendous energy with which you have lived until now.

And the method for examining that energy lies within:

- **"reflection upon the mother,"**
- **and "reflection upon external dependence."**

At first glance, these reflections may appear unrelated to the life you have lived.

But if you actually practice them, your own heart will come

to understand.

Through these two reflections, you will begin realizing — not merely intellectually, but deeply within yourself — that you have continuously emitted enormous energy throughout your life.

You will come to see how powerfully you have been driven by that energy.

Gradually, you will begin understanding how intense the desire has been to seek happiness and fulfillment within the world of form.

Please devote the time now given to your second life toward examining yourself.

If you possess such time — and the ability to use it in this way — then you are truly fortunate.

By bringing closure to the first half of life, your later years can become deeply meaningful and rich.

If one's later years are good, then perhaps everything is good.

But when the final years of life become lonely and empty, there is something profoundly sad about the entire human journey.

When I think of those who cling desperately to memories of the days when they once shone brightly, still unable to release their attachment to this world even as the flame of life flickers toward extinction, I cannot help but wish that they, too, might at least have touched the world of truth — even for a moment.

# Chapter Three

# 2. Life Is Joy

## Summary

*The author explains that through "reflection upon the mother" and "reflection upon external dependence," people begin recognizing the energies and attachments they have carried throughout life. He then introduces "Correct Meditation," a practice of turning inward to feel the world of consciousness and vibration beyond the physical senses.*

*At the center of this practice is the warmth once experienced in the mother's embrace — a peaceful world of safety and trust that represents humanity's original state. The author teaches that people abandoned this warmth and sought fulfillment in the external world, creating suffering and loneliness. True joy, he explains, comes from awakening to the realization that the essence of human beings is consciousness and returning to the warmth already existing within.*

# 2. Life Is Joy

Through "reflection upon the mother" and "reflection upon external dependence," once you begin recognizing the immense energy you yourself have continued releasing into the world, you will gradually come to understand why you were born.

And at the same time, you will begin feeling within your heart the kind of state from which you came into this life.

When you begin reaching that stage, it is time to move beyond the earlier pattern of reflection and enter a new form of reflection through meditation.

By doing so, what you have already begun sensing through your previous reflections will become even clearer.

If you continue practicing meditation — and especially correct meditation — then without fail, this clarity will deepen, and you will begin quietly feeling the joy of simply existing here and now.

Certainly, it is good to spend joyful time together with irreplaceable family members and trusted friends.

It may also be wonderful to enjoy a wide variety of hobbies within a comfortable and stable life.

Reasonably good health can expand your world, and moderate stimulation may invigorate your spirit and create a positive rhythm in life.

And indeed, many people genuinely feel they are savoring the

joy of life within such circumstances.

That is perfectly fine.

But it is not the highest thing.

Because through such experiences alone, one can never truly understand why one was born, nor from what state one received this physical body.

As long as this remains unknown, the joy one believes oneself to be savoring cannot truly be called real joy.

To speak plainly:

When I say, "Life is joy," the word "joy" does not refer to something so small.

Instead, I would ask you to set such things aside, at least for a while, close your eyes quietly, and spend time reflecting upon the thoughts and feelings you have uncovered through your ongoing reflections.

Especially, quietly recall the feelings you directed toward your mother.

As you do so, your mother may begin appearing within your mind.

What kind of expression does she have?

Is she scolding you?

Does she look frightening?

Or perhaps…

Is she smiling gently at you?

Is there not a warm and gentle mother there — one whose presence makes you want to call out "Mother," one you wish to run toward?

And what about yourself, calling out to her?

Perhaps you have returned to the time when you were held in her arms.

And as you rest there peacefully, perhaps your heart feels something like this:

"There is nothing here…

and yet somehow, I feel happy.

Was this what it felt like when I was a baby?"

Please try creating moments like this within your daily life.

The mother who physically gave birth to you may now feel distant within your memory.

Perhaps you have long since surpassed your mother in terms of life experience or social achievement.

Perhaps you are now at an age where you yourself have children and grandchildren, and only now are beginning to understand the greatness of your mother.

Holding such thoughts gently within you, continue practicing the simple act of quietly closing your eyes and thinking of your mother.

If you have even faintly begun recognizing that the thoughts and emotions you have uncovered through reflection are the very energies that have moved your physical life, then by continuing this practice, you will gradually begin seeing that no matter what kind of mother stood before you, it was ultimately you yourself who had been mistaken.

You yourself who had been foolish.

By quietly closing your eyes and reflecting — in other words, through meditation — the reflections you have practiced until

now begin truly coming alive.

And precisely because of that, many things begin revealing themselves within your heart.

Meditation means closing the five senses and beginning to feel the world of consciousness within yourself.

It means learning to trust the world resonating within you without relying upon the eyes, ears, and other physical senses.

For people accustomed to living with their senses constantly directed outward, simply closing them inward may already feel difficult.

But if there is even a part of you questioning how you should truly live, then please approach this practice sincerely and positively.

However, there is something extremely important you must understand here.

What I am describing is fundamentally different from what society commonly calls meditation.

That is why I deliberately call it:

## Correct Meditation

It is entirely different from meditation for relaxation, meditation for attracting power, or healing practices.

And this distinction is precisely the point most people struggle to understand.

The word may be the same.

But the substance is not.

So what is different?

At this point, please remember the framework presented earlier.

Its conclusion was this:

**I am heart.**

**I am feeling.**

**And the essence of human beings is consciousness.**

Yes — the true nature of humanity is consciousness itself.

Human beings exist as energy, as vibration.

And energy has both positive and negative forms.

Likewise, vibration can be bright or dark.

Human beings are constantly emitting vibration.

Constantly releasing energy.

However, humanity currently exists based upon the world of form rather than upon the world of consciousness, which is our true nature.

And because of this, we exist within a profound contradiction.

Where contradiction exists, the energy becomes negative.

The vibration becomes dark.

Therefore, the vibrations flowing from human beings who base themselves upon the world of form are dark, and the energy they emit is negative.

Then what kind of energy lies behind meditation for healing, meditation for attracting power, or spiritual healing practices?

What kind of vibration flows from those worlds?

Ultimately, everything depends upon what kind of energy one is connected to and what kind of vibration one is emitting.

Yet at present, very few people pay attention to such things.

Since most people have not even realized that they themselves are energy and vibration, naturally they do not question what kind of energy they are connected to or what sort of vibration they are producing.

Most simply think:

"Oh, meditation? Yes, I have tried meditation before."

And that is all.

Similarly, I have heard that some religious groups also practice what they call "reflection upon the mother."

Though I do not know the details, it may involve touching the deep love of the mother, shedding tears, and apologizing for one's foolishness.

But here again, the same issue arises.

What is meant by "mother"?

What is meant by "self"?

And what serves as the foundation?

That is the crucial point.

Perhaps people cry, feel emotionally cleansed, and experience temporary relief.

And if the heart truly became bright and free from obstruction, then naturally the vibration flowing from it should also become bright.

Yet why does darkness remain?

In reality, almost no one examines this point.

That is why caution is necessary.

Even with all these cautions, meditation remains an extremely important practice.

No — in the end, nothing remains except meditation.

And not merely meditation, but correct meditation.

Without correct meditation, truth cannot be known.

And without it, the true nature of oneself can never be understood.

Because people do not know this, humanity continues endlessly directing its heart outward.

We constantly seek something outside ourselves to provide joy and happiness.

Because this exists…

Because that person exists…

Relying entirely upon the five senses, we have become incapable of living any other way than continuously seeking fulfillment outside ourselves.

This does not mean, however, that meditation is about entering some state of complete emptiness or thoughtlessness.

In truth, such a state does not even exist.

Human beings are constantly emitting energy.

Therefore, the inner world of every person must always be connected to some form of energy.

Even when people claim to be "empty," their hearts are still directed somewhere — whether toward a god, a Buddha, cosmic power, or something else.

Their consciousness remains connected to some world of consciousness — and more specifically, to energies of external dependence.

That is why what matters is not meditation itself, but correct meditation.

Meditation in which the direction of the heart is aligned properly.

And what, then, is the correct direction?

It is nothing mysterious.

It is the warmth of the mother that you come to know through "reflection upon the mother."

It is the world you entrusted yourself to as an infant in your mother's arms.

A world of peace.

A vast, warm, gentle world that embraces everything.

There was nothing there.

And yet within that nothingness, you felt the happiness of being able to entrust your entire being completely.

You absolutely remember that world — that world of vibration.

Even if your memory does not, the consciousness that is truly you remembers.

Therefore, if you stop interfering with your own heart's ability to turn in the correct direction, that world of vibration will begin resonating within you.

It is a bright vibration.

And everyone has known that bright world before.

Because we were born from our mother's womb while feeling the joy of existing within it.

And yet humanity has fallen so deeply that people can no longer even distinguish vibration itself, mistaking dark energies

for healing or power.

Through "reflection upon the mother," fallen consciousness finally begins recognizing how it has continuously rejected the world of warmth.

And gradually it becomes clear that the more warmth was rejected, the greater the loneliness became — and that this loneliness then attracted even more energies of external dependence.

A tragic cycle.

If you calmly examine where your thoughts are directed throughout daily life and what kind of feelings you continually use, then this structure becomes unmistakably clear:

The heart that rejected true warmth became filled with loneliness, and in order to soothe that loneliness, it began seeking false warmth through negative energies.

I do not need you merely to understand these things intellectually.

I need them to resonate within your heart.

Otherwise, this cycle cannot be broken.

Originally, we existed within bright vibration.

Why, then, have we become beings capable of emitting only dark vibration?

There is only one way to discover the answer:

Continue reflection and correct meditation until your own heart reveals it.

That is why we are born.

So then —

Do you still believe that irreplaceable family members, trusted companions, comfortable living, hobbies, and moderate health alone can bring true joy and happiness?

Can you honestly say that such things alone allow you to truly savor the joy of being alive?

Please begin recognizing how shallow such happiness and joy actually are when one declares:

"Life is joy.

# Chapter Three

# 3. Returning to the Origin

## Summary

*The author explains that humanity originally emerged from the "warmth of the mother," a world of true warmth and peace, but lost awareness of this origin and spread negative energy throughout the Earth and universe. He connects this growing negativity with the large-scale upheavals and cataclysmic events now approaching humanity.*

*However, these upheavals are described not only as destruction, but as powerful energies calling humanity back to its true origin. Some may remain trapped in negativity, while others will awaken and begin returning to the world of warmth. The chapter concludes with a call for humanity to move beyond the limits of the "third dimension" and enter a greater transformation.*

# 3. Returning to the Origin

As I was wondering how best to bring this book to a close, a phrase suddenly arose within me:

**"Returning to the Origin"**

Though it appeared unexpectedly, I would like to conclude this book by writing down the thoughts now quietly emerging within me.

The origin of humanity is the warmth of the mother.

And here, "mother" does not simply mean one's physical mother or father and mother in the ordinary sense.

Our true origin is the world of warmth itself.

We were born from warmth.

And we are now in the process of returning to that warmth.

Yes — human beings are travelers who emerged from warmth and are now journeying back toward it.

Indeed, our true origin was the world of warmth.

And to say that we "came out from" that warmth means that we abandoned it.

Some may say that human beings still possess kindness and compassion within themselves.

But the "warmth" I speak of — the warmth humanity has cast aside — refers, as I have repeated throughout this book, to our true nature, our true self.

Humanity has lost sight of its own essence.

No — the situation is even more serious than that.

We have become unable even to realize that we have lost it.

That is humanity's present condition.

But will such a condition continue forever?

No.

And because it will not continue forever, tremendous events will unfold across Japan and throughout the world.

The signs are already appearing.

And yet we must not overlook the fact that humanity still notices almost nothing.

Truly, we have not yet awakened to anything essential.

Some people struggle desperately just to survive each day.

Others live comfortably and contentedly.

And then, suddenly, they encounter something overwhelming.

For those who have never learned to observe their own hearts, how long will it take before they can finally accept the reality unfolding before them?

Only after repeating such experiences again and again does humanity slowly begin sensing something deeper.

And into hearts that have forgotten their origin, there comes yet another great shock urging a return to that origin.

Consciousness that has forgotten its source continually creates negative energy and amplifies it further and further.

That amplified negative energy spreads across the Earth and is released endlessly into the universe itself.

And throughout that process, countless events unfold upon

this planet.

Needless to say, unprecedented natural disasters are among them.

What we see now may still only be the opening stages.

Yet humanity's endless desires do not stop there.

People continue praying.

Praying for peace.

Praying for security and comfort.

And through those prayers, negative energy continues pouring into the universe.

Within that process, humanity will encounter upheavals on a vast cosmic scale.

Cataclysms so immense that they become inseparable from death itself.

And yet those very upheavals are, in truth, positive — overwhelmingly positive — energies and vibrations urging us to return to our origin.

Those energies will embrace the universe now covered in negativity.

And within our own hearts, once filled completely with negative energy, positive energy will begin acting as well.

Still, whether all consciousness will respond to this call to return to the origin remains uncertain.

Some may remain fixed within negative energy.

Others, however, will respond.

And those responding consciousnesses will unite together and continue the journey of returning to the origin.

**Let us move beyond the dimension called the third dimension.**

The moment when this powerful message arrives as the shockwave of returning to the origin is already very near.

# Chapter Three

## 4. A Final Word

The true essence of human beings is consciousness — energy itself.

Through correct meditation, may you also come to touch the truth contained within this single sentence.

Ultimately, if the truth expressed here truly becomes real within your heart, then that alone is enough.

Because that is your awakening.

That is your encounter with your true self.

And once again, I emphasize:

Correct meditation.

Without correct meditation, there can be no awakening to truth.

And without awakening to truth — without encountering your true self — there is no way to know genuine joy or genuine happiness.

Please become a witness to this truth yourself.

The time called the "second life" is the last chance of this lifetime.

At the same time, it can also become your very first step.

Please cherish the present moment while holding in your heart the you who will continue eternally.